तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• **Happy in Any Condition**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **Transgressing One's Adhikara**
A letter from Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• **The Glories of Sanatan Goswami**

• **How Madan Mohan Came to Sanatan Goswami**
***Sri Nityananda Das'* Prema Vilāsa chapter 23**

• **Levels of Surrender**
Sātvata Tantra *4.64-73*

• **Remembering Srila Sanatan Goswami**
Sri Radha Vallabha Das

Happy in Any Condition

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Please go on chanting "Govinda Jaya Jaya, Govinda Jaya Jaya, Radha Ramana Hari, Govinda Jaya Jaya'', along with "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Hare Rama, Hare Rama, Rama, Rama, Hare Hare.'' And in any condition you shall be happy without any doubt.

— Letter to Daniel. 22 August 1968.

Transgressing One's Adhikara

A letter from Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

śrī śrī guru-gaurāṇgo jayataḥ
[All glories to Sri Guru and Gauranga]

Sri Chaitanya Matha, Sri Mayapur, 13 December 1928

Sneha-vigraheṣu _____ [Dear _____],

I am very happy to see the substance of all the *śāstras* in your letter. By carefully considering all the topics you will understand that in the true sense immature intelligence is unable to give results because it is born of laziness. We tiny living entities are followers of *vidhi,* formal rules and regulations, but we are not against *rāga-marga,* the path of spontaneous attraction. *Rāga* is the highest topic, but it does not look good in our mouths. Hearing big topics from small mouths, the *bhajanānurāgi-gana,* the devotees on the spontaneous platform, will laugh at us.

The *mahājanas* always say that if someone has not realized Krishna and is trying to attain a higher position in devotional life, that is due to laziness.

The name of Bhagavan and Bhagavan are one. Those who think there is a difference between the name of God and God do so based on their own understanding. The devotees of the associates of Sri Gaurasundar have taught that to become free from *anarthas* one must serve a *bhajana-kuśala-jana*, a person who has achieved the platform of auspiciousness due to the performance of *bhajan* of the name of God. If we just repeat without realization like a parrot (*totā-pākhīra nyāya)* then they will call us *prākṛta-sahajiyās* and thus reduce our self-conceit. *Prākṛta-sahajiyās* drown in the mud of misery. If one wants to display the glories of *rāgānuga-bhakti* to the

next column ☞

mundane *sahajiyās* as well as to similar other sects who glorify their positions even though they have fallen into the mire of such misfortune (*paṅke gauriva sīdati*), one has to personally become expert in the worship of the Supreme Lord. Only then one can preach it for others' welfare. Therefore, try your best to understand the above topics. *Bhajana* is not an external activity or for making a show for others. Chant *hari-nāma* loudly so that the desires of sense-gratification in the form of laziness will not capture you.

aśīrvādak — your well wisher,
Sri Siddhanta Saraswati

— Translated by Sri Madhavendu Das and Sri Bhakta Pradosh, from *Prabhupādera Patrāvali, prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 62-63.

The Glories of Sanatan Goswami

vairāgya-yug-bhakti-rasa-prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanaṁ taṁ prabhum āśrayāmi

I was unwilling to relish the nectar of devotional service performed in the mood of renunciation, but Sanatan Goswami, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet. (Raghunath Das Goswami's *Vilāpa-kusumāñjali*, text 6.)

yā rūpa-mañjarī-preṣṭhā purāsīd rati-mañjarī
socyate nāma-bhedena lavaṅga-mañjarī budhaiḥ

sādya gaurābhinna-tanuḥ sarvārādhyaḥ sanātanaḥ
tam eva prāviśat kāryān muni-ratnaḥ sanātanaḥ

Rupa Manjari's closest friend, who was known by the names Rati Manjari and Lavanga Manjari, appeared as Sri Sanatan Goswami. Sanatan Goswami is considered to be a personal extension of the body of Sri Chaitanya Mahaprabhu. Sanatan Kumar, the jewel amongst the sages, entered the body of Sanatan Goswami. Therefore he is also considered to be an incarnation of Sanatan Kumar. (Srila Kavi Karnapur's *Gaura-gaṇodeśa-dīpikā* 181-182)

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How Madan Mohan Came to Sanatan Goswami

***Sri Nityananda Das'* Prema Vilāsa, chapter 23**

Dear readers, please listen with a one-pointed mind to the story of how Lord Madan-mohan made his appearance. The deity of Madan-gopal was being devoutly worshiped by two devotees in Mathura named Damodar Chaube and his wife Sri Vallabha. These two affectionately called the deity "Madan-mohan" and out of love cared for him as if he were their son. Indeed, the Lord played and quarreled with Damodar's sons. Sometimes he even complained to their father about them, and they ate and slept together.

When Rupa and Sanatan Goswami arrived in Vrindavan, Madan-mohan appeared in their dream and said, "O Sanatan, I am staying at the house of a devotee named Chaube. I want you to take me from him. Keep me with you and serve me with great care and attention."

Being thus ordered by the Lord, Sanatan Goswami went to Chaube's house on the pretext of begging alms. Chaube and his wife had intense love and affection for Madan-mohan and, astonished to see their behavior, Sanatan Goswami concluded that they must be expansions of Nanda and Yasoda.

Madana-mohan said to Sanatan Goswami, "You can take me wherever you want."

The Lord then turned to Chaube and his wife and said, "Both of you have nourished me like your own son. Dear mother and father, believe my words. There is no doubt that both of you will come and live with me in Goloka Vrindavan. Now, however, I will go with Sanatan Goswami. Do not feel distress."

When the couple heard this, they began to cry loudly, so the Lord consoled them with sweet words. Afterwords, Sanatan Goswami offered his obeisances to Chaube and took the

Madana-mohan deity to his cottage. He kept the deity there and offered whatever service he could manage. Seeing Madan-mohan there, all of the *vrajavāsīs* became happy. After some time, the deity desired to live in a temple. By the arrangement of providence, a boat belonging to a merchant got stuck in the Yamuna right in front of Sanatan Goswami's cottage. The merchant left the boat and fell down at Madana-mohan's lotus feet. He folded his hands and pledged that if the Lord would just help his boat to move, then whatever profit he would make from this trip he would donate to build a temple.

As soon as the merchant said this, his boat began to sail freely. On that trip, the merchant made a huge profit and, as promised, he used it to build a gorgeous temple for Madana-mohan and to arrange for the deity's service. Following his example, many other pious merchants came to Vrindavan and built temples for Radha-Govinda, Radha-Gopinath, Radha-Damodar, Radha-vinoda, Radha-raman, and Radha-Shyamasundar.

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Levels of Surrender

Sātvata Tantra *4.64-73*

kāya-vāṅ-manasāṁ sākṣāt kṛṣṇe parama-pūruṣe
pariniṣṭhāśrayaṁ yad vai śaraṇaṁ parikīrtitam

[Lord Shiva speaking to Narada Muni:] Taking direct shelter of Lord Krishna with one's body, words, and mind is called surrender.

etad vai tri-vidhaṁ proktaṁ veda-vidbhir dvijottama
prathamaṁ madhyamaṁ śreṣṭhaṁ kramaśaḥ śṛṇu tān mune

O best of *brāhmaṇas*, those who know the Vedas say that surrender to the Lord is of three kinds: *prathama*, the initial stage, *madhyama*, the intermediate stage, and *śreṣṭha*, the highest stage. O sage, now please hear of these one by one.

dharme tīrthe ca devādau rakṣakatvam aghād itaḥ
yad-buddhir niṣṭhitaṁ kṛṣṇe kṛtaṁ tat prathamaṁ smṛtam

The conviction that following religious principles, going on pilgrimages, and worship of the demigods will protect one from [the reactions of past] sins is considered *prathama*, the initial stage of surrender to Lord Krishna.

kalatra-putra-mitreṣu dhane geha-gavādiṣu
yan mamatvāśrayaṁ kṛṣṇe kṛtaṁ tan madhyamaṁ smṛtam

The conviction that one shall give to Lord Krishna ones wife, children, friends, wealth, cows, and other things that are ones property is considered *madhyama*, the intermediate stage of surrender to Lord Krishna.

dehādāv ātmano yāvad ātmatvāśrayaṇādi yat
tat sarvaṁ kṛṣṇa-pādābje kṛtaṁ śreṣṭhaṁ prakīrtitam

The conviction that one shall place at Lord Krishna's lotus feet ones very self, ones body, and everything one possesses is called *śreṣṭha*, the highest stage of surrender to Lord Krishna.

tavāsmīti vadan vācā tathaiva manasā vidan
tat-sthānam āśritas tanv āmodate śaraṇāgataḥ

Whether by saying with one's voice, "I am yours!" by having the mental conviction that one belongs to the Lord, or by dedicating ones body to him — one who surrenders to the Lord rejoices.

īśvaraṁ tad-adhīnaṁ ca tad-dharmaṁ ca sanātanam
hitvānyad-āśrayaṁ tasya vastuto naiva dṛśyate

The Supreme Personality of Godhead, the devotees of the Lord, and devotional service — aside from these three, a surrendered soul sees no other shelter.

etac-charaṇa-sampanno bhaktimān puruṣottame
punāti sarva-bhuvanaṁ hṛdi-sthenācyutena saḥ

Such a surrendered soul, filled with devotion for the Supreme Personality of Godhead and carrying the infallible Lord in his heart, purifies all the worlds.

tasmād bhaktād ṛte viṣṇor deho 'pi naiva tat-priyaḥ
kim u tānye vibhūty-ādyāḥ paramānanda-rūpiṇaḥ

Only such a devotee is dear to Lord Vishnu. Nothing else is dear to him. What are the Lord's blissful potencies and opulences in comparison to that devotee?

anyac ca śṛṇu viprendra śaraṇāgati-lakṣaṇam
ānukūlyasya saṅkalpaḥ prātikūlya-vivarjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇaṁ tathā
ātma-nīkṣepa-kārpaṇye ṣaḍ-vidha śaraṇāgatiḥ

O king of the *brāhmaṇas*, please hear some other symptoms of surrender. The six divisions of surrender are the acceptance of things

favorable for devotional service, the rejection of unfavorable things, the conviction that Krishna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility. ❀

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Remembering Srila Sanatan Goswami

sanatāna gosvāmī sūcaka kīrtana

Sri Radha Vallabha Das

Sūcaka kīrtanas *are songs describing the characteristics and glories of various devotees. They are traditionally sung on appearance and disappearance anniversaries. Radha Vallabha Das was the author of many such* kīrtanas. *The following song describes the glories of Srila Sanatan Goswami.*

Radha Vallabha Das was the son of Sudhakar Mandal and Shyamapriya Dasi from the village Kancanapada in West Bengal. His parents were disciples of Srila Srinivas Acharya.

☛

rūpera vairāgya-kāle, sanātana bandīśāle
viṣāda bhāvaye mane mane
rūpere karuṇā kari, trāṇa kailā gaurahari,
mo adhame nā kailā smaraṇe

When Srila Rupa Goswami accepted the renounced order of life, Sanatan Goswami was in prison. Greatly distressed, he thought within his mind: "Gaura Hari has mercifully delivered Sri Rupa, but he has forgotten this fallen soul.

mora karma-doṣa phāṅde, hāte pāye gale bāṅdhe,
rākhiyāche kārāgāre pheli
āpane karuṇā pāśe, dṛḍha kari dhari kośe
caraṇa nikaṭe leha tuli

I am locked in this prison, bound hands and neck by my sinful reactions. O Lord, with the rope of your mercy please firmly tie up my hair and drag me to your lotus feet.

paścāte agāda jala, dui pāśe dāvānala,
sammukhe sāṅdhila vyādha vāna
kātare hariṇī ḍāke, paḍiyā viṣama pāke
eibāra kara paritrāṇa

Behind is a sea of unlimited depth, on both sides is a blazing forest fire, and before me stands a hunter with arrow aimed. In this way a she deer is entrapped in great danger and is crying in grief, "O Lord, you must save me this time!"

jagāi-mādhāi hele, vāsudeva ajāmile,
anāyāse karilā uddhāra
e duḥkha samudra ghore, nistāra karaha more
tomā vine nāhi hena āra

You effortlessly liberated Jagai and Madhai, just as Vāsudev liberated Ajamila. Please save me from this terrible ocean of sorrow. Without you, no one is there.

hena-kāle ekajane, alakhite sanātane
patrī dila rūpera likhana
e-rādhā vallabha dāse, mane haila āśvāse
patrī paḍi karilā gopana

Then someone secretly gave Sanatan a letter from Rupa. Radha Vallabha Das gets pleasure in his mind thinking of the hope that Sanatan got by reading that secret letter. ❀

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